

KERINCI COMMUNITY EFFORTS TO MAINTAIN THE EXISTENCE OF PARNO ADAT AS A LOCAL CULTURAL TRADITION

Tomy Lovendo, Achmad Hufad & Siti Komariah

Research Scholar, The Study Program of Sociology Education, Universitas Pendidikan Indonesia, Bandung, Indonesia

Received: 16 May 2019

Accepted: 29 May 2019

Published: 08 Jun 2019

ABSTRACT

This research is motivated by cultural phenomena which are increasingly left behind by the people. But the tradition of Parno Adat Kerinci is still maintained by the Kerinci community. Because of Parno Adat has an essential function for the local community. In other words, this research will explore various efforts of the Kerinci community in maintaining the existence of Parno Adat as a regional cultural tradition. This study uses a qualitative approach. The technique of collecting data through observation, interviews, and documentation studies. The findings of this study are first, always to implement Parno Adat in each custom event. Second, to make Parno Adat as a regional cultural event for tourist attraction. Third, to provide unique teaching for the people in each indigenous region.

KEYWORDS: *Existence, Culture, Parno Adat*

INTRODUCTION

Culture is a developing way of life and shared by a group of people or communities that are passed down from generation to generation. Culture is also formed from many complex elements, including the system of religion, politics, customs, languages, tools, clothing, buildings, and artwork. Where culture can be interpreted as things that are concerned with reason and ways of life that always change and develop from time to time (Supian., Selfi, M. P., & Fatonah. 2017, p. 191).

In Sociology, multicultural studies have discussions about elements of culture. One of them is known as the language system (Koentjaraningrat, 1979, pp. 203-204). In other words, language has various studies that can discuss in culture. One of them is literature or known as folklore. Folklore is part of the culture of a scattered group and inherited from generation to generation traditionally in different versions both in the form of oral and gesture or with tools that support. There are several types of folklore including (1) verbal folklore, (2) party verbal folklore, and (3) non-verbal folklore (Danandjaya, 1984, p. 21).

The Kerinci area has a unique tradition. One of them is the existence of traditional expressions conveyed by indigenous people in various customary events. These expressions are referred to as Parno Adat. Parno Adat can be classified into verbal folklore because the shape is purely oral. That is in the form of dialogues, parashioners, and rhymes spoken verbally by traditional stakeholders in a traditional ceremony to discuss a problem.

Parno or Seloko are often referred to as the Jambi community as a tradition that is almost the same as Pasambahan in the Minangkabau community. This is a conversation conducted by two parties in the form of a dialogue between the host and the guest to convey their intentions and objectives with respect. They are like expressing the intent and purpose, allowing guests to enjoy the food that has been served, asking permission from the host to go home after finishing the meal and so on which is delivered in different local languages from each village (Djamaris, 2002, p. 44).

Parno Adat belongs to the proverbial rhythmic, interrelated, stringed, poem category and its contents about various aspects of human social life (Saudagar, 2004). This is because Parno contains advice for the safety and goodness of human life that coheres with the traditional position itself. Culture is a product of a society where culture grows and develops. In this culture, there are various systems of values such as moral values (Nukman, 2012, p. 1-2). Through Parno Adat the community will determine various values and norms that represent the assessment of the Kerinci community itself.

Parno Adat is an indigenous tradition that is always used in various local custom events such as weddings, Kenduri Sko, Kenduri Sudah Nue, funerals, hajj, healing sick people, and establishing new houses. Thus, the existence of tradition becomes a vital thing to do. The researchers found that Parno Adat had a function for the community. Because the expression of Parno Adat has values that can regulate behavior in living in a community. In other words, this is the basis of the Kerinci community to continue implementing Parno Adat.

This function in Parno Adat can be assessed by structural functionalities of Parsons because Parno Adat has a role that can control the actions of the Kerinci community. Craib (1986, p. 57) says that such actions can be seen as a series of tools used to achieve specific goals, whether for practical purposes or the realization of some values or a combination of both. Such actions must be understood in the context of the meanings given to individuals.

Parno Adat is a tradition that has functional values for the community. In other words, every meaning contained in Parno Adat must be understood by each individual. But in the modern era, cultural traditions such as Parno Adat is feared, and some people will continue to move to abandon the binding customs. This is something that would ideally occur with the rapid flow of technology and communication, also affecting the existence of Parno Adat. The young generation began to doubt its understanding of Parno Adat and its application in everyday life. Then there needs to be a follow up to find out the efforts to maintain the existence of Parno Adat today (Wijayanto, 2015, p. 72).

METHOD

This study uses a qualitative approach. The use of this approach is the reason that the focus of this study is the culture that was born from the tradition of the Kerinci community. It is Parno Adat. Data was taken from interviews and did not use questionnaires. Meanwhile, the method used in this study is a phenomenology method which aims to describe the efforts of the community to maintain the tradition of Parno Adat as Kerinci's cultural heritage to exist in the global era.

The participants in this study amounted to 10 people, which consists of traditional leaders (Depati and Ninik Mamak), Kerinci writers, Department of Tourism and Culture of Kerinci, and Kerinci communities.

Data collection techniques used by researchers include observation, interviews, and documentation studies. Data analysis techniques use data reduction, data display, and conclusion drawing verification. The data obtained will be pro-

cessed and re-examined according to the results obtained in the field. Later, the researchers will check the validity of data continuously with observation, triangulation, and using reference materials.

RESULTS AND DISCUSSIONS

Parno Adat has an essential function for the people of Kerinci. Because its existence can also lead the Kerinci community to control individual actions in social life. Because the expression in Parno Adat has essential values for the community. Thus, the tradition of Parno Adat must continue to exist at any time. The following is an explanation of the efforts made by the Kerinci community in maintaining the culture of Parno Adat.

First, always to implement Parno Adat in each custom event. This was done to show the young generation that every custom event in Kerinci, the tradition of the Parno Adat was always carried out. The aim is to provide an understanding that the values contained in Parno Adat teach an aspect of life in socializing. Basically, according to Koentjaraningrat in Fatmasari (2014, p. 149), society is a group of people who interact with one another, or in other terms, interact with each other. The unity of human life interacts according to a particular system of customs that is continuous and bound by a sense of shared identity. This identity is a cultural identity in the cultural context of Kerinci. Therefore, cultural identity such as Parno Adat which has the right meaning for the community that must be sought to be maintained. Thus, the community is expected to be able to practice the values of the Parno Adat. Later, it can act following the applicable norms and rules and not cause social chaos caused by the absence of social control in the community.

Second, to make Parno Adat as a regional cultural event for tourist attraction. The Kerinci Government has pursued this with the community in promoting Kerinci's culture and tourism at the event Festival Masyarakat Peduli Danau Kerinci (FMPDK), or the community usually withdraws from the Kerinci Lake Festival. The festival has been around since 2000. The Kerinci Regent at that time, Mr. H. Fauzi Siin, held an event called the Kerinci Cultural Carnival held at Merdeka Square, Sungai Penuh. Then it was transferred to Lake Kerinci and became an annual event organized by the District and Provincial Governments, Indigenous Governments and Local Communities.

Parno Adat is a visitor attraction in each FMPDK event. Because Parno Adat is to show as a race event conducted by 16 Districts in Kerinci. In each sub-district sent one custom area to show Parno Adat at the event. It has indirectly succeeded the government's efforts in helping the community to preserve the tradition of Parno Adat, Kerinci. So, visitors will realize that the tradition of Parno Adat has a crucial function for the community.

Third, to provide special teaching for the people in each indigenous region. These efforts are essentially found in Kerinci. One of them is the Sungai Tutung area, which is usually every night of the week. Communities that will be appointed as traditional leaders (Depati or Ninik Mamak) need to learn more about local cultural customs. One of them is having to be able to do Parno Adat. Thus the community cannot arbitrarily appoint one of their families to become a traditional figure. At least, there is a minimum distance of 1 year to learn local cultural customs. Parno Adat cannot be taught in a short time. It is because Parno Adat needs deep understanding so that the traditional words spoken can be understood later.

CONCLUSIONS

Parno Adat cannot be separated from the lives of the people of Kerinci. This makes Parno Adat an institution in the life of the Kerinci community in carrying out various local custom events. Holistically, Parno Adat has functions related to the entire life of the community. In other words, its existence must continue to be maintained, especially in today's modern era. Therefore, the nature and character of humans at this time also need to be instilled with the values contained in the Parno Adat. So that it does not shift to the norms contained in the community and can harm others later.

REFERENCES

1. Craib, I. (1986). *Teori-teori Sosial Modern Dari Parsons Sampai Habermas*. Jakarta: Rajawali.
2. Djamaris, Edwar. (2002). *Pengantar Sastra Rakyat Minangkabau*. Jakarta : Yayasan Obor Indonesia.
3. Fatmasari, Dewi. (2014). *Analisis Sosial Ekonomi Dan Budaya Masyarakat Pesisir Desa Waruduwur, Kecamatan Mundu, Kabupaten Cirebon*. Cirebon : IAIN Syekh Nurjati. Vol. 6, No. 1. <http://www.syekhnurjati.ac.id/jurnal/index.php/amwal/article/view/255/225>
4. Bebbington, A., Dharmawan, L., Fahmi, E., & Guggenheim, S. (2004). *Village politics, culture and community-driven development: insights from Indonesia*. *Progress in Development Studies*, 4(3), 187-205.
5. Koentjaraningrat, 1979. *Pengantar Ilmu Antropologi*. Jakarta : Penerbit Aksara Baru
6. Nukman. S.S, Hum, M, Ikhsan, M. (2012). *Muatan Ideologi Melayu Jambi dalam Seloko*. *Jurnal Unja. Jambi*
7. Supian., Selfi, M. P., & Fatonah. 2017. *Peranan Lembaga Adat dalam Melestarikan Budaya Melayu Jambi*. Vol. 1, No. 2. <https://online-journal.unja.ac.id/titian/article/view/4227/3011>
8. Saudagar, Fachrudin.(2004). *Adat istiadat melayu Jambi*. Brunei Darussalam
9. Wijayanto, Rahmat. (2015). *Revitalisasi Seloko Adat Jambi guna Pewarisan Nilai Budaya Lokal dan Relevansinya Terhadap Materi Norma dan Kebiasaan antar Daerah di Indonesia*. *Studi masyarakat Desa Muaro Jambi Kecamatan Maro Sebo Kabupaten Muaro Jambi*. Universitas Sebelas Maret.